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THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE SEVEN HOLY CITIES: AVANTHI.

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,

Protectress of our ancient culture great!
What life once flowed behind thy high-built walls
And glorious reigned in thy imperial halls!
That thou shoulds't feel the fatal power of Fate!
Who that hath human heart can e'er abate
His worship of thy beauty which enthrals
The soul and by its sweet melodious calls
Leads us to India's shrine through glory's gate?
There reigned in thee a world-renowned king
With whose pure fame the world doth yet resound
And who upheld th' eternal sacred law,
This garland of my rhymes I gladly fling
Around my dream of thy sweet sacred ground
Which doth from Indian hearts glad homage drew.

Dreams of the Soul.

BY AN INDIAN DREAMER.

CXI.

I have attended the great and glad festival of His glory.

Mine eyes have seen the golden lamps send forth glad and gay light everywhere.

Mine ears have heard the far-flung melodies of cymbal and drum and flute.

My nose has revelled in the perfume of the soaring incense going upwards from before His feet.

My tongue has tasted the honey of His name.

My shoulders have had the blissful contact of the lovers of God.

When I go back into the dull days of drudgery and toil, may the memory of the festival be unto me bright like the lamp, sweet like the tune, odorous like the incense, tasteful like His name, and soft and caressing as the touch of the pure and divine love of His lovers.

CXII.

Where has vanished the rainbow from the cloud?
Where have vanished the gorgeous tints of sunset?

Where have gone the bloom of the faded flowers?

Where has gone the gay glad glory of the murmuring stream?

Where have vanished the glittering diamonds of the white-winged waterfall?

Where hath gone the thrilling melody of the Kokila?

Where hath fled the blossomed grace on the maiden's limbs?

Where hath gone the glory of the poet's speech and song?

Where have vanished the celestial symphonies of love?

Teach me O Lord, how to find them in thee and through Thy love.

Events of the Week.

Dr. H. S. Gour the other day told the *Hitawada* that the Racial Distinctions Committee was confronted with questions of levelling down and levelling up and that they chose the latter. We are indebted to the *Statesman* for a summary of its leading recommendations. Relief will, we are sure, be expressed by almost everybody that complete unanimity has been at last attained by the Committee excluding all possibility of racial bitterness. And it has also been pointed out that considering the racial composition of the Committee its findings constitute a strong tribute to the spirit of toleration and commonsense which have animated its proceedings.

* * *

In all categories of trials—whether summons, magisterial warrant or sessions cases—the racial distinction is to be eliminated. In summons cases, however, no less than four safeguards are suggested by the Committee, namely trial of "racial cases" by first class magistrates only; a right of appeal in all but the pettiest instances; the concession of revisional powers to High Court; and the right of the accused person to demand transfer of the hearing to another court. In magisterial warrant cases, the accused person will be able to demand committal to the Court of sessions, whence an appeal will always lie to a bench of two judges of the High Court. In the Presidency towns criminal cases originating in the High Court would be subject to a like appeal to a bench of three High Court Judges. In no Court will less than half the jury be of the same race as the prisoner, while in murder charges the Committee demands a minimum jury of nine persons of whom a clear majority would be of the same race as the accused person.

* * *

It will be recalled that soon after Mr. Gandhi's arrest, Mr. H. B. Shivdasani, I.C.S., Assistant Collector, in charge of Bardoli Taluka, was reported to have tendered his resignation as a protest against Government's action. The *Bombay Chronicle* now understands that Mr. Shivdasani's resignation has now been accepted. Mr. Shivdasani is hardly thirty years old and has had a brilliant career both as a student in the Bombay University and a Civilian. Not only has Mr. Shivdasani resigned government service, but he has also foregone the pension of about Rs. 400—a month which, under the new rules, is due to him. His has, therefore, been a heavy sacrifice. We have no doubt his able services will be utilised in a non-official capacity, as the *Chronicle* says, with profit and honour to his country.

* * *

Dr. Weizmann, the President of the Zionist organisation, is in Rome where he is said to have interviewed the Cardinal Secretary of State, and there was talk of his seeking an audience with the Pope himself. It is doubtful, however, whether Pius XI will admit the Zionist leader to private audience. It is not forgotten that during the war certain Zionist leaders had an audience with the late Pope, and as a result of that interview the Pope was represented as having expressed certain sympathies towards the Zionists which, later on, were shown to be quite unfounded. But whether he is admitted to audience with the Pope or not, it is certain Dr. Weizmann has had a colloquy with Don Sturzo, the Sicilian priest who directs the political destinies of the Italian Popular Party, and certain section of fatuous journalists professes to see in this something towards lessening the animosity between the Jews and Catholics in Palestine.

* * *

The surmise is far-fetched, since Don Sturzo has no influence whatever with either Jews or Catholics in Palestine. The Latin Patriarch of Jerusalem, who is a prelate of Italian nationality, receives his instructions from the Holy See, and not from any Italian party, and the utmost that Dr. Weizeman can expect from Don Sturzo would be to secure a gesture of sympathy for Zionist ambitions from the Popular Party whose interests are mainly in Italian politics—an ambit that does not include Palestine except so far as Italian claims are concerned; and these are limited mostly to the question of the guardianship of the Cenade or Upper Room of the Last Supper.

* * *

At an important meeting held recently at Bombay Mr. K. Natarajan held that differences of opinion and of methods must exist, but those differences should all find a place in the national movement of the Congress. He felt that his duty lay as much with the Liberal party as with the Congress. Mr. G. B. Trivedi, M.L.C., next surmised that the Swadeshi, temperance and untouchability movements had made great progress under the leadership of Mr. Gandhi and expressed the hope that the time had come for effecting a re-union between the two parties and for the Liberals to join the Congress. An interpelation by Mr. Trivedi regarding Mr. Gandhi's treatment in jail has been admitted for reply at the next session of the Bombay Legislative Council.

* * *

Mr. Lloyd George obviously knew the tenour of the Soviet reply before-hand and Mr. J. H. Garvin of the *Observer* in a special cable to the *Englishman* says that though the Russians do want to settle they are afraid to sign at Genoa. If a settlement comes it must be at Moscow with the consent of the Red "Diehards," which can only be secured through Lenin. Knowing this Mr. Lloyd George proposed, firstly, that the Russian suggestion of a Commission be accepted; secondly, that the truce would be for the good of Europe; thirdly, that during the truce there should be a cessation of propaganda both by the Russians and by the anti-Bolsheviks. The French delegation in opposing these suggestions showed a desire to prevent Russia and Germany from continuing their organisation. The "Little Entente" has strong reasons for supporting Mr. Lloyd George, especially Poland, which must revise her frontiers or perish. If there is no truce, peace will be endangered this year. Mr. Lloyd George may win at any moment. If he fails he will again make the proposal in full conference and should he fail then he would end the Conference with a startling speech to be followed up by others at Home, whether he is in office or not. I do not doubt, says Mr. Garvin, that Mr. Lloyd George, if beaten at Genoa, is more likely to work the miracle foreshadowed last week by a struggle, the most marvellous of its kind ever known.

* * *

A Calcutta comtemporary furnishes particulars of the remarkable educational successs of a Mohammedan lady. At the age of 14, Begum Sultan Mr. Wayyid Zada passed the Cambridge Senior Local examination and in 1920 she graduated from the Calcutta University as the youngest and best lady graduate of the year. What is a still more unique distinction, she has now stood first at the preliminary examination for the Batchelor of Law degree of the Calcutta University, securing the highest number of marks and standing first in Hindu Law.

* * *

The following statement showing the output of coal in the various provinces in British India during the year 1921 has been furnished by the Chief Inspector of Mines in India in advance of his annual report:—Assam, 312,022 tons; Baluchistan, 42,155 tons; Bengal, 4,259,642; Bihar and Orissa, 12,964,659; Burma, 300; Central Provinces, 712,914; and the Punjab, 67,242 tons, totalling 18,358,934 tons.

* * *

At a meeting of the Executive Committee of the Malabar Central Relief Committee held yesterday with Dewan Bahadur Verghese in the chair, Mr. M. S. Madhava Row, Joint Secretary, gave an account of the progress of work in the interior of the country and indicated briefly the arrangements made for the opening of rice depots. The number of *amsoms* in which relief is being distributed has increased considerably. The need for restoring the homesteads is keenly felt as the monsoon has well nigh begun. The Committee appeals to the generous public all over India to come to the rescue of suffering Malabar and provide the destitute with homes to live in. A sub-committee consisting of Dewan Bahadur Verghese, Khan Sahib Ali Baramy, Mr. Koyasan Koya, Mr. Haji Moidu, Mr. Kunhamed Koya, Mr. Tripurantaka Moodeliar, Mr. Mugaseth, Mr. Randramadao, Mr. Mathurmas Nambudiripad, Mr. Cooverjee and Mr. Madhava Row with Messers. Shunmuga Moodelliar and Suryanarayana Rao as Joint Secretaries, was appointed for dealing with the question of supply of cheap grain shops.

The Hindu Message

Colossally Callous--?

The arrest and conviction of both Pandit Jawaharlal Nehru and Krishnadeo Malaviya indicate an extreme of callousness on the part of the custodians of law and order in the country to-day. We have often had occasion to point out that if to-day law and order do not command willing acceptance at the hands of the people, it is the self-opinionative custodians thereof that are mainly responsible therefor. Illegal ukases, unwarranted interpretations of technical and special enactments have been responsible for sending to jails young men and the leaders of the community in their thousands. The almost idiotic policy to which the Congress, in its orthodox variety, has committed itself is no doubt responsible for much of this illegal imprisonment. Eminent lawyers and bodies of legal opinion, competent to express an opinion on the legal technicalities involved, have not been wanting to declare, in two provinces at least, that in most of these convictions a distinct fraud has been put on the law. And they further avowed that the administration of justice has deservedly been brought into contempt. Nothing could be truer. When the Right Honourable Sastri referred in emphatic language at the Simla banquet to the prevalent distrust of the Government he for once voiced the opinion of the country. In the instances now under discussion the sentences were eighteen month's hard labour in each case. Young men as these are, they do not whine at the severity of the punishment in the manner of children. But what is this savage brutality intended to achieve; and what were the offences. In an orgy of bureaucratic lawlessness such as we see to-day, considerably more reprehensible than in the Minto-Morley regime owing to the larger number of Indians who lend themselves willingly to "baste" their countrymen, it may appear superfluous to single out instances. But the issue herein is so very simple. It is as simple as the freedom of speech. People are exhorted to boycott foreign clothing: cloth dealers, among others, are approached not to deal in them on the additional and purely commercial ground that if they do not of their own initiative desist from boycotting, they will be forced to do so at a loss, as the public will boycott the foreign clothing. How much of intimidation, of criminal intimidation is there in this presentment of the case for boycotting foreign clothing? Why should it be penal in a citizen to draw the attention of a body of his countrymen to the temper of the people and the loss they as business men will suffer, if they run counter to that temper? It is clear that only an illegal act or a perverse interpretation of the existing codes can render such an inoffensive exhortation illegal. And would not the ends of justice, even in its present extremely attenuated form, be fully met by a sentence less severe? The reader will doubtless have answered these questions. We put it to the Government if this savage brutality and spirit of vindictive revenge in putting down what are not so much political as normal social activities will any way help to ease the situation. We draw the attention of our liberal compatriots to the great blame that attaches to them by their policy of silent acquiescence in the present repression policy of the Government. It is no answer to say that it was open to the accused in each case to avail himself of the forms of the law and justify himself. This is only to discuss afresh the tactics of the N. C. Os. But is all the responsibility and the duty to be the N. C. O's; does not the Government owe a duty to the people whom in some mysterious way it is supposed to be getting into closer touch with?—probably in the inside of its prisons. It is well to understand this; the sanctity of British Indian Justice and the humanity of the British Indian administrative methods are no especial concern of the non-co-operators. But could this, with honesty, be claimed to be the position of the Government and of that great party of nominal Liberals—Independents being at a discount—who have mostly distinguished themselves as defenders of the existing order? Is it safe that the subject's rights of freedom of speech should be subject to such savage pains and penalties? The very monstrosity of these sentences will, doubtless naturally, be construed as a challenge to the country. It is an almost calculated incitement to disorder. Even friendly critics espy in this a sinister attempt on the part of the authorities to goad the country into a declaration of civil disobedience, with a chuckling inward prayer that the Lord will then deliver them completely into

their hands. It may not be so bad as this: but sitll it is the duty of all responsible bodies to draw the attention of the government to the very serious crisis they are preparing for. Let it not be said of them what was said of the Bourbons—a trait that led to disastrous consequences. As for the leaders' of the popular movement, we commend to them the weighty words of one of our great journalists that it was time for all patriotic Indians to take counsel together and plan the future course of action with coolness and deliberation to defeat the ends of the provocative policy now being pursued.

Vanity.

By. R. Krishnaswmi Aiyer M. A., B L.

1. I mentioned at the close of my previous article* on the above subject that the desire of the Secondless One to cognise Himself as an object of His own cognition is the primal seed of vanity in the universe. In Sri Sankaracharya's inimitable words.

चिन्मात्रः परमात्मा ह्यपश्यदात्मानमात्मतया ।
अभवत्सोऽहं नाम तस्मादासीद्भिदो मूलम् ॥

"The Highest Self who was pure consciousness looked at himself as himself and became therefore the "*I*"; the root of differentiation arose from that"

2. It may therefore be seen that as the capacity for self-love or vanity began anterior to the creation of the universe itself it will not be possible to free ourselves completely from the bondage of vanity until we are able to dissolve the universe. Students of the higher stages of Vedantic training will remember that the absolute dissolution of the universe is promised to the true knower of Brahman. If a black cloth is burnt away as it is, a passer by who sees it may not be able to see that though it retains its shape as a cloth it is really a burnt cloth; and he may therefore attempt to clothe himself with it. The man who has however witnessed the burning will be free from the temptation to take the cloth, for he knows it is not really a cloth but only ashes in the form of a cloth. The true knower of the Self is ordinarily compared to the latter when it is wanted to describe his attitude towards the visible universe. The Adwaitin is not content to have that attitude as the highest attainable to a knower of the Self for he says that the perceptibility of the universe even like to a burnt cloth must disappear before we can postulate the *absolute* dissolution of the universe. He therefore accepts the possibility of vanity even in a knower of the Self until he has attained the stage of non-perception of anything but the Self. To reach this latter stage, he enunciates for the benefit of the knower of the Self two immediate objects to be striven after—namely the elimination of association of ideas and the destruction of the thinking mind. Unless he engages himself in these two further courses of training even the knower of the Self cannot become free from vanity, for if in nothing else he may find cause for vanity in his knowledge of the Self itself; and of all vanities this is the most dangerous as the potentialities of the knower of the Self are too great to permit of a chance of misuse.

If thus even the knower of the Self has to be warned against vanity, it needs no saying that all of us are immersed in vanity though it may be that each of us differs from the others in having different objects for his vanity or in the different depths or varieties of vanity. The wonder of our Shastras in their recognising all these varieties and shades and in providing the appropriate means by which we can get rid of them even when we seem to give way to them. For example, if I am vain of my Brahmana parentage, the Shastras step in and say "certainly you have every reason to be vain of your birth. Your Brahmanahood is assuredly a very good thing to possess and I do congratulate you upon it. *But* do not forget that this precious gift of which you are so justly proud is after all only a gift and not an essential part of yourself and that you earned this gift by dint of good and virtuous actions in your past lives. Remember also that if you do not acquit yourself in this life in full consonance with the status of a Brahmana which has been given to you, you will be losing your claim to it and you will be deprived of the object of your present vanity. We shall therefore prescribe for you the means by which you can retain your object of vanity and by which, if you desire, you can earn for yourself more desirable objects of vanity." The Shastras thus proceed to prescribe the duties of a Brahmana. That is, they couple every object of vanity with corresponding duties. According to the Shastras, the same sacrificial rite which a poor man can have performed at the expense of a few rupees must be performed by a rich man at the cost of thousands to yield the same result; for the duties are always proportionate to the range of vanity.

The Shastras always aim at utilising the sense of vanity as a convenient handle for the enforcement of a duty, so that gradually the vain man may learn to subordinate and eventually forget his vanity in his sense of duty. But very often the man, perverse by nature, outwits the Shastras by utilising the duties them-

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* Vol IX. No. 13, Page 196.

selves as convenient objects of vanity. If a gentleman is learned in the Vedas, the Shastras may prescribe that to justify his vanity in his own learning he must repeat certain Vedic texts daily in the local temple. The object of such a rule is to make him benefit himself by the exercise of his own vanity. But the power of vanity is so supreme that instead of doing the duty for his own benefit he conceives of a *right* as against others to repeat the texts himself. He forgets the duty in his sense of vanity. The meaningless disputes about the "rights" to a "service" in a temple that disfigure our civil courts are the result of such a perversion of the salutary rules of the Shastras; and they are vivid examples of the power of vanity to make out an object for itself even where there is none.

It is an astonishing fact that vanity is not content with even this creative power but sometimes makes out an object out of things of which one ought really to be ashamed. It makes him forget the shameful character of the object and substitute in its stead something to be vain of. This kind of vanity which makes one boast of a vice as if it were a virtue is primarily due to the social atmosphere that surrounds him. If a dozen gentlemen are lazily reclining in easy chairs and are sipping coffee in the evening, it will be very difficult for one who happens to be in their midst to muster courage enough to perform his Sandhya. But to attain a stage when he can boast of his non-performance of Sandhya requires a further course of debasement, primarily due to the company that he keeps.

That is again why the Shastras attach so much importance to Satsanga. संगः सत्सु विधीयताम् is a golden rule of conduct for it is the Sanga or Company that effectually shapes the aims and aspirations of an individual. The Sanga by the influence of precept and example will teach him what are the things of which he may be vain and what are the things of which he ought to be ashamed. It may not be irrelevant to mention here that the modern fad of placating public opinion whatever it may be is one of the most suicidal of fads. The Sats or the people competent to form a healthy opinion will always be few in every society and it will be very dangerous to succumb always to the opinion of the majority for, more often than not, it is sure to be wrong. The aim of every individual ought to be to please the few good; if in doing so they are also able to please the remaining many, so much the better. But to aim at pleasing the latter at the risk of displeasing the few good is harmful to oneself. He is therefore allowed to be vain only of those things which will command the good opinion of the good. What those things are he can learn from the Shastras and from the company of the good. If he makes no attempt to acquaint himself with the former or to secure the latter, that only argues that he is not yet in the path of progress or even on the way to it.

Having thus in a general way attempted to show that the function of the Shastras is the regulation of vanities for the betterment of the individual, it may be interesting to know which of the two kinds of vanity—the self-vain vanity or the other—the Shastras are particularly concerned with. From a consideration of the examples that were given in the last article, it will be clear that honesty and sincerity go with the man who is vain in himself; and that they do not necessarily go with the man whose aim is only to show himself off. The former is under a mistake as to his own worth, the mistake arising from the partiality to oneself; the latter, however, deliberately sets about to misrepresent himself to others. The Shastras intended as they are only for the guidance of sincere people who do aim at progress can therefore only concern themselves with the former. The latter also may read the Shastras but they read them not for benefitting themselves by their advice but simply to show off their own learning; so that the Shastras themselves are made the objects of their vanity and cannot therefore exercise their ordinary function of improving the individual. Circumstanced as we are, it is impossible for us to get rid of vanity. We may however limit our vanity to good things. We must also take care to see that we are only self-vain; that is, we so regulate ourselves that we are able to command our own love and respect. If we stick to these two principles, it may be taken for granted that we will thereby be commanding the love and the respect of the persons whose love and respect are really worth having.

Vanity may also be said to have an indirect use in that it may lead on to renunciation in certain circumstances. Suppose a young man who is inordinately vain of his own handsome appearance is laid down with a severe type of typhoid which converts his handsome body into a poor emaciated figure. If he then looks at himself in the mirror, he will be ashamed to realise that what he was vain about could be capable of such transformation for the worse. He may then learn the folly of being vain in such transitory things as the skin and the flesh. This new knowledge will be deep proportionately to the antecedent vanity. The man who was never much vain about his body cannot get the spirit of renunciation to the same extent as

the one who was very vain about it. Again, the story of the rich Timon of Athens is an excellent example of the truth that the depth of renunciation is really proportionate to the height of vanity that went before it.

We may thus say that vanity wounded, offended or hindered is one of the means of renunciation. The true path of renunciation that has to be adopted after an intellectual realisation of the fleeting nature and impermanency and worthlessness of the objects usually striven after is attainable only by a very few. But as vanity is with each one of us in one form or another, we can easily place ourselves in such circumstances where there is a likelihood of the vanity being offended or hindered. If your are vain of your learning, try to mix with people who are reputed to know more than yourself; if you do so, you will be losing your vanity in no time. If you are proud of your wealth, to infuse into you a spirit of renunciation you must either lose your wealth or acquire the habit of looking at higher things. As I have already observed, this entry into renunciation because of the vanity being wounded or obstructed is not a straightforward one. We must therefore be very careful to distinguish between the renunciation thus secured and the true renunciation. It is no doubt possible the renunciation obtained by this course may be gradually converted into the true one; but the process is a very troublesome one in which the aspirant has to beware of very many temptations, for the spirit of renunciation not being genuine may succumb at the slighest opportunity where there is an occasion to revive the offended vanity. For example, we are daily coming across people in their sick beds who cannot enjoy their normal pleasures talking of the vanity of human wishes and showing a determined intention to reform their lives as soon as they recover from their illness; and we know also how many of them keep to that intention when they are alright. They are as vain as ever and their renunciation has to be shelved till their next illness. Their renunciation only ranks with the honesty of a theif who finds nothing to steal. But all the same it is perfectly possible to make even that transcient spirit of renunciation permanent by dint of sincere and steady exercises in discriminative thinking. It cannot be denied that every one of us are having such moments very frequently but it is only the very few that utilise them as convenient steps in the path of spiritual progress.

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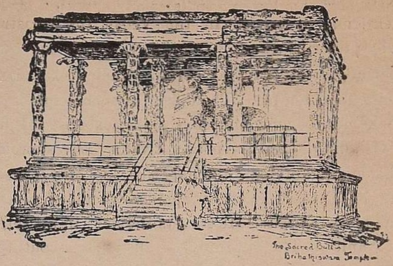
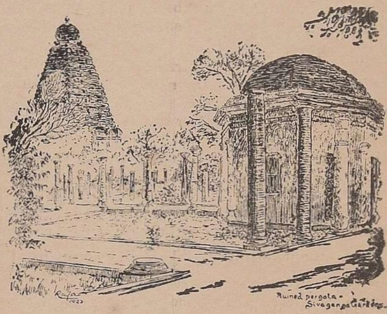


The Sacred Bull, Brihathiswara Temple, Tanjore.

This gigantic "Sacred Bull" is in a mandapam of its own in front of that great edifice, the Brihathiswara Temple at Tanjore. The Bull is 16 feet long and 12 feet high and is sculptered out of a single block of stone. It is a magnificent piece of work with its graceful lines and massive proportions admired by all who visit the temple.



Ruined Pergola, Tanjore.

This is a view in the Sivaganga Gardens at Tanjore. The gardens were once the private property of the Tanjore Rajas and had many excellent walks, ornamental tanks and royal swimming baths which are in ruins now under modern philistine administration. The view represents part of the beautiful pergola once covered with luscious vine. To the left is the tower of the Brihatiswara Temple under whose shade the Gardens lie.

Literary and Educational.

Some Aspects of the Life and Teachings of Swami Vivekananda.

By P. Ananthaswamy

(*Concluded.*)

To return from this long digression. As the origin of man, the Swami teaches us in unmistakable and emphatic language, that the real man is not his body, that he is one with the all-pervading spirit, that he uses the body as his vehicle of self-expression, that

he is beginningless and endless and that when he has done with one mortal vesture, he enters into another. There dwells in every man "a God though in the germ" whose "plastic stress"

"Sweeps through the dull dense world compelling there
All new successions to the forms they wear;
Torturing th' unwilling dress, that checks its flight,
To its own likeness, as each mass may bear;
And bursting in its beauty and its might
From trees and beasts and men into the heaven's light.'

This in-dwelling God is, in philosophical parlance, known as *Jiva or Jivatma*. Man is thus not "a finished and finite clod, untroubled by a spark." Nor is death a cessation of life. It is but a womb where life renews its being and comes to light in other forms till it merges in the Absolute. Indeed, as Longfellow says,

"There is no death. What *seems so* is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death."

Hence the human soul, being partaker of the Divine, should not fear Death, that death is merely a liberation of the soul from its earthly bonds and that "the broken arcs" of our life on earth, become "the perfect rounds" in heaven.

These assertions much run the gauntlet of searching questions which it is by no means easy to answer. Granting that there is such a thing as *Brahman* or *Paramatman* and that, It or He (or she, why not?) pervades everything and man among the rest, how did man come to exist as a separate entity and how is he one with the supreme spirit? The Swamiji teaches us, of course on the basis of our scriptures, that, in the process of manifestation, the supreme spirit, the One without a second, by its own inherent power of desire, creates out of itself *Prakriti*, throws out parts of itself as a flaming fire throws out sparks, and assumes names and forms by each such part combining with or entering into matter. There is no portion of matter, however small or great, that is not pervaded by the Eternal Spirit. The relation of the Supreme Self to the individual is by means of comparisons, variously expressed as that of father to son, fire to spark, ocean to drop, gold to jewel, clay to pot, &c. The process of return to the Supreme by the jiva's consciously becoming able to throw off limitations constitutes Evolution and culminates in self-realisation. The same thing is taught in the Upanishad saying: "Therefrom it is born; thereinto it is merged; thereby it is maintained."

I now come to deal with the social ideals and teachings of Swami Vivekananda— a subject which has caused much animated discussion and vitriolic comment among Social Reformers, who unhesitatingly dump on our minds every one of the social crotchets and frivolities which the exuberance of their spirits or the fertility of their imaginations have given birth to. We have not yet arrived at the stage at which we can be prepared to accept all their recklessness and it is very doubtful indeed, if we ever shall, to the very end of Doomsday. We are a particularly conservative race and it accords better with our constitutions that we are so. The Swamiji says:—"Let us be as progressive as any nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to do." He had no patience with those radicals or destroyers of institutions which had the most far-reaching ramifications through the social and economic life of the people.

In regard to the caste system, the Swamiji says:— "We believe in Indian caste as one of the greatest social institutions that the Lord gave to the man. We also believe that, though the unavoidable defects, foreign persecutions, and above all the monumental ignorance and pride of many Brahmins who do not deserve the mame, have thwarted the legitimate fructification of this most glorious Indian constitution, it has already worked wonders for the land of Bharata and is destined to lead humanity to its goal." The impatient reformers are however, determinedly carrying fire and sword into the citadel of this splendid organisation, because they believe that it has perilously affected the development of our individuality and retarded our progress. Their minds have unfortunately become discordant and delirious and their thoughts are in consequence so laboured, far-fetched and hazy as to constitute sense swooning into nonsense. They egregiously fail to realise that our system of caste is based upon broad and humanising principles, that it is a powerful solvent of our social and economic difficulties, that it has preserved in spite of disintegrating influences, the landmarks of our beautiful social architecture and that all things considered, it is essential to solid progress. Sir J. D. Rees is perfectly right when he said that if you destroy caste, you would destroy the foundation of the Indian economic system and you would probably have Bolshevism as a consequence. We are not however oblivious to the defects from which the system suffers at present. We are aware that the system is encrusted with parasitical growths which suck the life out of it and we stint nothing to remove them and to cause it to put forth gorgeous flowers and mature and healthy fruits. We heartily despise those people who want to apply the axe and the spade for pulling down the system. These fiery spirits do not seem to realise that, when that edifice is gone, no Aladdin's palace can rise in its place at the touch of their magic wand but that the whole nation shall, for ages to come, be exposed to the chill dews of the sky, the bleak winds of the desert and the ferocious attacks of beasts of prey. *Festina lente* is a good enough notto for every-one of us; but that is just the motto that the Swamiji in his patriotic ardour, commended and the Reformers, in their bluster and excitability, condemn.

As regards our women, Vivekananda maintained that we could not afford to overlook the plain interdependence of men and women in respect of domestic and communal felicity and the patent fact that, when one of the parties holds the other in intellectual and moral thraldom, its own thraldom and misery are sealed. As wives and mothers, our women cannot, in the nature of things, help being "the cement of society." Without their purity and grace, tenderness and sweetness,

"The pillared firmament is rottenness
And earth's base built on stabble."

They should therefore be so educated as to make women of them, women who would make life really worth living. The Swamiji uncompromisingly denounced the wholesale acceptance of foreign models in the case of our women, as such a course would indubitably lead to a social explosion of the most dangerous and incalculable kind. All are aware that the more forward of the women of the West are having full and free recourse to shameless and criminal excesses in order to attract attention to themselves and their cause. They break windows, chain themselves to the grille of the Ladies' Gallery in the House of Commons, horsewhip Winston Churchill, throw bags of flour in the Permier's face and trundle him about as if he were a mere orange or a puppy, and commit all sorts of wild and way-ward acts. Hence it is that Swami Vivekananda dealt blows of manly prowess at what he considered their

social outrage and wrathfully exclaimed: "these unruly women, from whose minds the words *bear* and *forbear* are gone for ever, and whose false ideas of independence lead them to think that men should be at their feet, and who begin to howl as soon as men dare say anything to them which they do not like—such women are becoming the bane of the world, and it is a wonder that they do not drive half the men in it to commit suicide." Consciously or unconsciously, these women are striking a deadly blow at the vitals of their own social and domestic happiness. The conclusion is therefore irresistible that we are the best judges of our social welfare and that any unthinking acceptance or adoption of foreign models would be our perdition. We should hence organise and administer our system of female education on purely national lines. In other words, our system should be such as to give women the fullest possible scope for the elimination of weak sentimentality and selfishness from their mental and moral constitutions and foster to the greatest possible extent, a willingness to serve others in their dire needs a sweetness of temper and disposition that can withstand all the rude shocks of provocation and calumny, and a capacity for incessant, useful and discriminating activity, bodily and mental, that knows neither laziness nor a desire to pause occasionally by the way side for purposes of self-glorification or an indulgence in idle regrets. Thus, the Swamiji truthfully remarks "shall we bring to the need of India great fearless women—women, worthy to continue the traditions of Sangamita, Lila, Ahalya Bai and Mira Bai, because they are pure and selfless and strong with the strength that comes of touching the feet of God."

In regard to the Depressed classes, the Swamiji emphasised the need for educating and elevating them. He held that service of humanity is our right, our Dharma. And this ideal, according to him, is to be conceived and carried out in a spirit of sympathy,—of love for the universal, for things both great and small. It is worthy of mention that sympathy breathed in his breath: glowed in his enthusiasm: burnt in his soul: and brought a rare and solemn refreshment to his mind. He was a staunch and sincere believer in the cheering gospel

"All service ranks the same with God
......................God's puppets best and worst
Are we; there is no last nor-first;"

and he loved nothing better than to rub shoulders with the common people and strenuously strive for their welfare. "Are we not bound," asks a modern philosopher, "to take some suffering upon ourselves, to do some self-denying service with our lives, in return for all those lives upon which ours are built?" To render service was the impelling force of the Swamiji's mind. He desired "to leave no memorial but a world made better by his life." He strongly felt that the so-called "upper ten" had for ages denied "the submerged ten" the most elementary rights of free citizens and exposed them constantly to persecution and disgrace and that they had wilfully held back the torch of knowledge from lighting up their minds and hearts and mercilessly trampled them under their feet. Alas! when one hears the wails of these suffering millions, one finds oneself pathetically enquiring with Elliot,

"When wilt thou save the people?
O God of Mercy, when?"

Here are the Swamiji's touching and telling remarks:—

Remember that the nation lives in the cottage. But alas! nobody ever did anything for man. Our modern reformers are busy about widow remarriage. Of course, I am a sympathiser in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the condition of the masses. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it. You are all born to do it. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the down-trodden even unto death, this is our motto. Keep the motto before you, "elevation of the masses without injuring their religion."

So far as our system of education is concerned, the Swamiji held very decided opinions. He roundly condemned all those educational pharisees who complacently and with bumptious boastfulness, use the word "Education" as a peg on which to hang all kinds of mad freaks. "The ideal of all education," the Swamiji says, "should be man-making. But instead of that we are always trying to polish up that outside." He again says: "Our education ought to wake up our faith in ourselves, and not bring about a want of *Shradha*." This enunciation of the fundamental object of education might be caviare to all those lothsome faddists, dreamy visionaries and narrow-minded bigots who zealously try to make education formalistic, doctrinaire and pedantic; but it must be nectar to those who advocate the happy and harmonious development and co-ordination of the pupils' faculties, the building up of the character and personality of the pupils. The Swamiji was a believer in the Aryan System of Education which, unlike the modern system, was *intensive*. It accentuated "the principle of centralization, comprehensiveness and conquest of the core and kernel of perfect knowledge." In this respect, it is directly and diametrically opposed to "the present-day tendency towards decentralization, dislocation, detachment and even degeneracy of a pronounced type." The Swamiji felt that our modern system of education is unsuited to Indian traditions, to Indian material conditions and to the peculiar cast of the Indian mind. It is so devised as to set at defiance the methods and ideals of India's memorable past which condemned the mad folly of the world as seen in its love of the perishable and its neglect of the immortal element in man. Stung by its perfect futility and impotence, the Swamiji endeavoured to plant National Universities which would not only save us from becoming denationalised but would generate in us a divine passion for "light, more light" and "a love for something apart from and above the more vulgar, associations of life." He says:— "We must have a hold on the spiritual and secular education of the nation. Do you understand that? You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race." In his recent book on *The Seed of Race*, Sir John Woodroffe points out that Indian education should be increasingly placed in the hands of the right type of Indians; and by this I mean, men who have knowledge of and reverence for their civilisation and will carry it forward. What an eloquent plea, for the preservation of the "racial personality" which stands for *national* as opposed to the present *unnational* system of education! So shall we realise the poets' dream:

"Not clinging to some ancient saw
Not mastered by some modern term;
Love thou thy land with love far-brought
From out the storied past, and used
Within the present, but transfused
Thro' future time by power of thought."

I have briefly pointed out only some of the important aspects of Vivekananda's life and mission. But that is all that my humble and ill-equipped powers can attempt. Even supposing they were otherwise, which of us, I ask, can paint the lily or imitate the rose's carnation? I have however tried to show that the gifted Swamiji's life will stand out conspicuously for all time as a shining example of love and renunciation. It might be said of him that, like Shelley's Prince Athanese,

"Fearless he was and scorning all disguise,
What he dared do or think, though men might start,
He spoke with mild yet unaverted eyes;
Liberal he was of soul, and frank of heart,
And to his many friends—all loved him well—
Whate'ver he knew or felt he would impart,
If words he found those inmost thoughts to tell;
If not, he smiled or wept; and his weak foes
He neither spurned nor hated—though with fell
And mortal hate their thousand voices rose,
They passed like aimless arrows from his ear."

Let us, like, dutiful and loving sons, strive after and act up to the purifying and inspiring ideals and teachings of the selfless Swamiji. Let us recognise and remember that no religion admits of mathematical proofs and that the Hindu religion offers the most extensive scope for all grades of understandings and moral dispositions to conceive of God and of man's duties to Him. Let us beware of imbibing the tendencies of the iconoclasts who roam all over the country and kicking ourselves off from our old moorings except when our customs are palpably barbarous or superstition-laden. Let us use our common-sense to distil the spirit from the form of the religious teachings and practices open to us, to avoid our falling an easy prey to the vile though glossed tricks designed by our own priesthood for knocking off money from us. Let us not discard in a light spirit our religion-born or custom-born prohibitions against inter-dining and inter-marriage, lest, having broken the meshes that enveloped us for good or for ill, we should fall into others which may even more tightly impede our liberty of action. Let us take nothing on trust in these transition-times, in matters religious; but let us avail ourselves as much as we can of this golden opportunity when most religious books have seen the light of print, study and examine every detail and shape a religious course of action for ourselves. Let us realize that the best form of religion is selflessness and the readiness to love and help others according to the deserts of each of them. Let us at the same time, keep ourselves in due subordination to our elders as befits those cautious, conservative and charming traditions for which even our worst detractors do not fail to applaud us and which have preserved our caste-system and our spiritual glory more or less intact through ages and in spite of all manner of vicissitudes. Let us, above all, remember that

"Life is only bright when it proceedeth
Towards a truer, deeper life above,
Human love is sweetest when it leadeth
To a more divine and perfect love."

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.,
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* Sundu's Marriage.

A Play in One Act.

By S. AMUDACHARI.

Characters:—

PICHU AIYAR: An orthodox brahmin.

KUPPU SASTRI: His neighbour.

SUNDARAM or SUNDU: B.A., Student. Pichu Aiyar's Son.

SCENE I.

Pial of Pichu Aiyar's house.

Enter Pichu Aiyar; Kuppu Sastri seen at a distance.

Pichu Aiyar:—Hulloa! Is it Kuppu Sastrigal; What a rare visit! Come on, come on, I am indeed greatly blessed by your coming: what a long time is it since I saw you last: where were you all this while?

Kuppu Sastri:—What! Didn't I tell you that I was going to Tirupathi to have my grandson Venkutu's head shaved? Abbah! A load is lifted off my mind, now that I have fulfilled the vow that my mother took as soon as he was born, that she will bring him to Tirupathi and have him shaved.

P:—What! You had been to Tirupathi and never informed me of it: This is indeed very bad of you: If you had told me I would have sent my old aunt along with you who is worrying me daily: What can I do? I was not lucky enough: Have you at least brought the prasadham for me? How did you find the journey?

K:—Oh the journey, the detestable journey; There was such crowd in the train: There was not space for a pin to drop, we were so huddled together: I had to sit with a Pallan on the one hand and a Parian on the other. I had no sleep at all these three or four days, and as for the meals, I was not at all satisfied and even now I am suffering from indigestion and my stomach is not yet in order.

P:—What to do? Usually it is so when we have to take long trips and especially when we have to go on some pilgrimage or other. Well, how is your mother getting on? What about your daughter, Suppi? Is her mother-in-law troubling her again, even after the pending balance of three hundred rupees has been paid?

K:—My mother is alright, by the grace of God, and your good wishes. As for my daughter, she is no better off: Her intolerable mother-in-law is always dissatisfied and finds some trifle or other to quarrel with: By the by, is it your son Sundu that I saw this morning by the river side?

P:—Yes, yes, he came yesterday evening from Madras; His B.A. examination was over last Tuesday and he came only yesterday.

K:—What, really, is it our Sundu! Why has he removed his beautiful tuft of long hair; He looks like a christian. What a thorough change he has had! This is the result of sending our children to such places as Madras. By the by, this is the month of Chitrai, and Sundu

* [Enacted at the Kellett Institute Triplicane, before Mr. and Mrs. D. G. M. Leith on the eve of their departure to England.]

is in his twentieth year. Why do you remain quiet without having him married? Last year you sent away so many fathers who came with their girls. Did you get any suitable offers this year?

P:—I have got an excellent offer this time. Ten days ago our village astrologer, Appanna Sastrigal came to me with the horoscope of the daughter of one Kailasam Iyer, Tahsildar of Madras. Appanna Sastrigal says that the horoscope of the girl and that of our boy's agree perfectly well with each other in all the eighteen aspects.

K:—That is alright: What about the varadakshina. That is *the* important thing: Is the girl beautiful and can she play on the harmonium? Being a town-bred girl. I suppose she knows English also.

P:—Know English! Is she going to earn? Should she go to an office with a turban on her head? We have only two buffaloes in our house. It is enough if she knows how to milk them. But it is said she is very beautiful and can sing and read very well. My wife is perfectly satisfied with all that; Moreover you must know that this Kailasam Aiyar's wife is the grand-daughter of our Kunnathur Subramania Sastrigal.

K:—Oh! he comes of a very high family then! They are of ancient stock: Oh yes it is a very desirable and worthy connection.

P:—Wait, I have not told you of the dowry yet.

K:—Yes, yes, what about the dowry? How much is it?

P:—It seems, the gentleman is willing to pay rupees five thousand in hard cash for a B.A. son-in-law, Rs. 2,000 worth of silver vessels and Rs. 3,000 in jewellery, clothes and brass vessels. He is a rich man and can well afford to spend Rs. 10,000 in all over this marriage. He says he will keep the son-in-law in his house and look to his future education. But, I have forgotton to tell you one thing. She is the only daughter in the family and he has no sons.

K:—To whom else is he going to give all his property then. If you want to marry, you must marry such a girl. Sundu is indeed very lucky. There is no doubt about that. It is all due to his good karma in his previous birth.

(*somebody sneezes*)

Who is it that sneezes just at this time; What evil does this presage?

(*Bell rings: Lissard chirps*)

P:—Don't you hear the temple bell ringing.

K:—And the lissard also is chirping on the eastern side.

P:—And to day is Monday.

K:—If it is so......this is indeed a good omen. By the by, have you heard from Kailasam Iyer?

P:—Kailasam Aiyar's uncle came here on Monday last: We talked over the terms and I have consented to the marriage. I have only to inform Sundu. I suppose you will all come to the marriage and bless the couple.

K:—What, will the marriage take place without my coming: Oh yes, by all means, every one of us will come: I shall go and bring some plantain leaves, which my wife wanted: It is getting late: Good bye?

[*Exeunt.*]

To be continued.

Rabindranath Tagore's "Visva Bharati"—II.*

By A. Rama Iyer, M.A.

(a) Annual Report.

The following are extracts from the Annual Report of the Ashram read at the Anniversary meeting held in December last:—

The number of paid teachers at present is 21, of whom 3 are engaged in teaching the Viswa-Bharati classes. The pupils at the end of the year under report numbered 165, of whom 32 were members of the teachers' families. As many as 93 were Bengalis, while Gujerat and Assam sent 11 each, Nepal and Burmah 2 each, and Ceylon 4.

The number of free meals provided for the guests in the course of the year come to 4,666. That is to say, there were on an average 6½ guests per day.

In addition to his recurring and non-recurring grants, Dr. Rabindranath Tagore made a further gift of Rs 17,849 to the Ashram, while the contributions from friends and well-wishers amounted to Rs 24,000.

The number of books in the Library at the end of the year was 11,630 as against 10,000 at the end of the last year. Six new cases of books have arrived from France. The Bangiya Sahitya Parishad and the Calcutta University have presented all their publications to the Library. A serious effort is now being made to bring together in the Library all the available literature on Indian History and Indology.

This year's record in Football has been quite creditable. Matches were played with several teams in Calcutta as well as in the mofussil, in every one of which the Ashram teams were victorious.

There is at present accommodation for 8 in-patients in the Ashram Hospital, and it is proposed to increase the accommodation still further.

A total area of 34 *bighas*† was cultivated in the year, which yielded, on the whole, 95 maunds of paddy. The value of the milk yielded by the cows came to Rs. 668/4.

(b) Ashram Notes.

After the festivities in connection with the Inauguration and the Anniversary celebrations in December, Gurudev spent more than a week in the retirement of Shalidah on the Padma. On his return he set to work to write a new play, which was completed about the middle of January, and was read out to the inmates of the Ashram. A second reading of the play was also given after slight alterations and revisions. Then he went up to Calcutta, and again gave readings of the play to his friends.‡

Among the visitors in January was Miss Mrinalini Chattopadhyay, the sister of Mrs. Sarojini Naidu, who came with her niece. She brought with her about a hundred old paintings (Mogul, Kangra, and Rajput) collected by the Maharani of Vijianagaram. There were in this collection one or two specimens of the

---

*Gleaned from the "Phalgun" issue of the "Santiniketan."

†A bigha is a third of an acre nearly.

‡This is the play called मुक्तधारा which has been published in the Vaisakh issue of the "Prabasi," and whose translation has been given in the May issue of the "Modern Review."

Indo-Persian style of the time of Akbar. Most of the pictures were apparently original copies of some of the old masters of the art. The Mogul paintings in the group were exhibited in the Art-Hall of the Ashram for the special benefit of the students.

Another visitor in January was Mrs. Van Eager of Holland, who had been the Poet's host during his recent tour in Europe. She is a great musical expert, and, during her stay at the Ashram gave instruction in European Music, while learning Bengali Music herself.

Mr. Kulkarni, the Secretary to the "League of Parents and Teachers," Madras, gave two lectures on child education, with the aid of the magic lantern.

Mr. Prithwisimha Nahar, of the well-known Nahar family of Calcutta paid a short visit to the Ashram, and has promised liberal help towards the study of the Jaina Religion and Literature in the Viswa-Bharati.

The Raja of Pithapur, with his retinue, was the guest of the Ashram for three days. His court musician gave two or three performances on the *Veena*, and also gave some instruction to the Music students.

The work of Library extension has been briskly going on since the last Puja holidays. Many valuable additions (in all the great languages of the world) are being made to the Library every day, but all the new arrivals have not been properly accommodated for want of space. It is hoped that the extensions on hand will be completed very soon.

As the number of students is also increasing day by day, two new buildings have been built to meet the demand.

A motor-lorry has been purchased to take passengers and luggage between the Ashram and the Bolpur station.

The birth-place of Jayadeva, the celebrated author of "Gita Govinda", is situated at a distance of 22 miles from the Ashram. There a great *mela* lasting for 4 or 5 days is held every year at the time of the *Poush Sankaranthi*. Some 25 or 30 thousand people gather there on the occasion, including large numbers of Sanyasis, *Bauls*, and minstrels. Some teachers and students of the Ashram went and lived there in tents for all the days of the *mela*. They made special arrangements for the sanitation of the place. In the evenings, lectures were given on various subjects concerning health and disease, while, throughout the *mela*, health charts were hung up at various places. Prof. and Madame Levi, with Dr. Kramrisch, went all the way from the Ashram in bullock-carts, in order to see the crowds, and hear the beautiful vaishnava songs sung by the *bauls*.

The anniversary of the death of Maharshi Debendranath Tagore was celebrated as usual in January. The day opened with prayer and a sermon from Gurudev in the *Mandir*, and was followed by an afternoon meeting, in which lectures were delivered on the Life and Work of the Maharshi.

The *Ashram Sammilani* held its meetings, as usual, on the Full Moon and the New Moon days. At the Magh meeting of the *Sahitya-Sabha*, the older students read stories, poems, and essays composed by themselves, while the younger boys enacted two little comic pieces.

At one of the meetings of the *Viswa-Bharati Sammilani*, Gurudev himself took the chair, and Pandit Vidhu Sekhara Sastri gave a lecture, in which he traced, in a most interesting manner, the origin and changes of the word *Kshudra*. There was a special session of the *Sammilani* for the celebration of the Tercentenary of Moliere, the great French comic dramatist. Prof. Morris spoke on the Life and Work of Moliere; he was followed by Prof. Levi, who gave some readings in the original French, in his own impressive way; and Gurudev wound up with a lecture on the comic in Literature.

Prof. Levi's lectures had to be suspended when he went to Calcutta to preside over the Oriental Conference. From Calcutta he proceeded to Dacca, and is expected back at the Ashram only at the re-opening in June.

Dr Stella Kramrisch is delivering a course of lectures on Art. She began with the pre-historic times and traced the progress of Art in Egypt, in Assyria, Greece, and Italy. Next she will deal with Art in Central Asia, China, and Japan, and finally conclud with India.

Reviews.

Nationalism in Burma. By V. A SUNDARAM. Messrs. Ganesh and Co., Madras.

As the progress of nationalism in other lands must be especially interesting at the present time we welcome this neat little book giving a succinct account of the growing patriotism in our neighbours the Burmese. Mr. V. A. Sundaram recounts the special conditions of life and society existing in Burma and says that if they are only ready to suffer for freedom they can be free in a moment."

The Mind of the Indian Government By BERNARD HOUGHTON. Messrs. Ganesh and Co Madras.

Mr. Bernard Houghton's latest book "The Mind of the Indian Government" is an attempt to lay bare the principal psychological forces at work behind nations and their Government of other nations. The book the first two chapters of which deal with the basic forces the Unconscious Mind and Group Suggestion and whose last chapter treats of the War-mind of Simla, is one that compels thought and attention with its new ideas and forceful expressions. "Is any nation" asks Mr. Houghton, "good enough to rule another people"? and he says most justly "Be the ideals they profess never so exalted, you may be very sure that self interest and group suggestion acting on their minds will so warp their judgment that what was begun in benevolence will end in tyranny." Mr. Houghton applies the principle he has so laid down to the British Government in India. The price of annas eight is quite cheap for a good book as Mr. Houghton's.

The Great Trial Edited by KESAVA MENON. Messrs Ganesh and Co.

"The Great Trial" is an admirably edited book containing the story of the arrest, trial and imprisonment of that noble soul Mr. Gandhi and his lieutenant Mr. Banker. Mrs. Sarojini Naidu contributes an eloquent and appealing 'Foreword' while the contents of the book itself every patriotic Indian will cherish and venerate. We have no doubt the book ought to command a wide sale.

The Wheel of Fortune. By MAHATMA GANDHI, Messrs. Ganesh and Co., Madras, Re 1.

"The Wheel of fortune" the latest from the house of Messrs Ganesh contains the quintessence of all that Mr. Gandhi has said about that most potent though mild weapon, the Charka which it is hoped would soon be spinning in every Indian home. The book consists of selections, mostly from *Young India* of Mr. Gandhi's writings about his great task of carrying

back Modern Civilisation "to the common starting point of all civilisations." The appendices at the end by Mr. Moganlal Gandhi give some practical directions about spinning and weaving, looms and weaving schools which ought to prove useful in popularising the national weapon. It is very thoughtful of Messrs. Ganesh to have clothed the book in Khadar and we feel sure that every one will find it his duty to buy the book.

Miscellaneous.

Olla Podrida.

Mr. Elliott O' Donnell spoke recently about the "Great menace of Ultra Feminism." At the same meeting Mr. Ludovic stated; "The menace of the movement lay in the fact that instead of protecting women and girls, it insisted on exposing them to the very conditions of commercialisation and industrialisation that had so besotted men in the last two centuries". The Ultra-Feminists are preaching a gospel of hatred of man. What does it matter if women enter the learned professions etc. if they are to add to the class frictions of the world? As for me I prefer the loving principled unprofessional woman to the loveless unprincipled professional women. Mr. O' Donnell told us how man was called by some women "a promoted reptile" and how the free and cultured woman was asked to give him up. What silly rubbish!

* * *

Quite recently at a Non-Brahmin Conference there was jubilant talk about elevating the Brahmins and the depressed classes! So the class frictions of the world are increasing.

* * *

Mr. Lloyd George told us recently at the Genoa Conference that he was confident that in his own life Europe would again be in a welter of blood. What a wonderful civilisation! Yet we are asked to copy it. Leagues of Nations and disarmament Conferences indeed! What silly rubbish.

* * *

Quite recently Footman Walker murdered a boy. When his room was searched quite a lot of rubbishly sensational detective novels were found. What mental debauch! Cinemas of the worst type, dramas inciting men and women to free opinions and freer love, and sensational detective stories and love stories setting the blood on fire—which mind can escape this inner peril? Western humanitarianism proud of its slight alleviation of slum life which it abundantly creates, has not one thought to bestow upon the fearful increase of moral slum life in life and art;

* * *

Mr. Murphy recently declared that the Ford Car shared with the British Empire the great honour that the sun never set on it. These are all the achievements of civilisation. A wit said sometime ago that the sun never set on the British Empire because the Almighty could not trust the British people in the dark.

SCRUTATOR.

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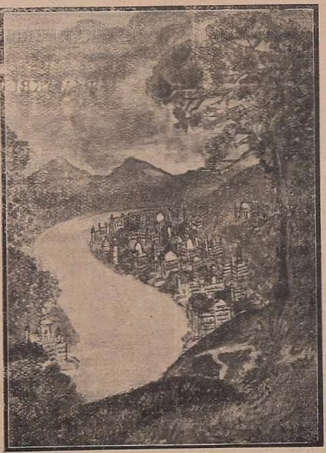

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